THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*—Rev. xxii. 14.

No. 47. Vol. XLIV. Monday, November 20, 1882. Price One Penny.

## FIFTY-SECOND SEMI-ANNUAL CONFERENCE.

[CONCLUDED FROM PAGE 724.]

THIRD DAY.

Sunday, 10 a.m.

The Choir sang—

Praise to God, immortal praise,
For the love that crowns our days.

Prayer by Elder F. M. Lyman.

The Choir sang—

Sweet is the work, my God my King,
To praise Thy name, give thanks and sing.

Elder Chas. W. Penrose read the names of Elders sent on missions since the Conference of April, 1882, and who are now in their fields of labor, and also the names of those called as missionaries from this Conference, all of whom were unanimously sustained by the uplifted hands of the vast congregation:

### CALLED SINCE THE APRIL CONFERENCE.

GREAT BRITAIN.

Matthew McCune, Nephi.
John P. Wood, Willard.
Wm. Henry Piggott, Bloomington.
Thomas Emmett, Ogden.
Job Hemsley, Sugar House Ward.
Solomon King, Salina.
George Atkin, jun., Tooele.
Edmund Moroni Dugdale, Provo.
Thomas Tew, Springville.
John Binks, "
William Gardner, Hooperville.
Chas. Reynolds, 21st Ward, S. L. City.
Thomas Ogden, Richfield.
George Perry, Cedar.
David Wilson Tullis, Pinto.

SCANDINAVIA.

Emil Anderson, American Fork.
Hans Poulsen, Mount Pleasant.
Jacob J. H. Jensen "
Hans J. Brunn "
Mons Rosenlund "
Hans Andersen, Logan.
Chas. F. Andersen, "
Peter Christensen, Elsinore.
Lars Henry Ontzen, Richfield.
Halvor Olsen, "
Christian John Christiansen, Fountain Green.
Jeppa Nelson, Pleasant Grove.
Niels W. Anderson, Ephraim.
Anders Jensen, St. Charles.
Jeppa Monson, "
Charles A. Teitjen, Santaquin.
Niels Johnson, "
N. C. Skousgaard, Hooshareni.
John Capson, East Mill Creek.
Peter Anderson, Peterson.
Andrew Ole Anderson, Glenwood.
Lars Peter Johnson, Hooperville.

SWISS AND GERMAN MISSION.

John Stucki, Santa Clara.
Alouis Bauer, Cedar.
John Schiess, Washington.

John Ledermann, Logan.
Alexander Newberger, „

UNITED STATES.

James E. Talmage, Provo.
Samuel Bryson, Woodruff,

SOUTHERN STATES.

Asa S. Hawley, Inverury.
William Stewart Geddes, Plain City.
Geo. Walter Bramwell, jun., „
Jos. Smith Clark, Georgetown, Idaho.
Howard Coray, Provo.
James W. Bean, „
Charles W. Glazier, „
Jesse Johnson Fuller, „
Richard A. Robinson, Parowan.
Henry Miller, American Fork.
John Taylor Henniger, Moroni.
Reunion Taylor Butler, Spanish Fork.
Charles Mormon Nokes, Riverton.
William Harker, North Jordan.
Otto L. Mayhew, Pleasant Grove.

SANDWICH ISLANDS.

William George Farrell, Logan.

NEW ZEALAND.

James Clark Williams, Springville.

Milson R. Pratt was called at Conference as missionary to the Southern States, and afterwards changed to Mexico.

## CALLED AT THE OCTOBER CONFERENCE.

GREAT BRITAIN.

William Wagstaff, Farmers' Ward.
Richard H. Baty, Call's Fort.
George Wilson, Midway.
J. D. Hirst, Paradise.
John Williams, Ephraim.
Henry Green, „
Charles H. Rhees, North Ogden.
Benjamin Bennett, Holden.
John L. Bench, Manti.
Timothy Gilbert, South Jordan.
George C. Lambert, Salt Lake City.
Charles Lambert, 7th Ward, „
Joseph Graham, 1st Ward, „
Leo Christen, 12th ward, „
John R. Holt, Mill Creek.
Ephraim H. Williams, „
James Briggs, Sugar House Ward.
James Wrathall, Grantsville.
George Brough Spring City.
N. M. Hodges, Laketown.
John Jenkins, Newton.
Robert Hunter, Deseret.
Francis Gibbons, Ogden.
John McQuarrie, „

SCANDINAVIA.

Soren Sorenson, Elsinor.
Charles Jensen, Richmond.
Soren Pedersen, Ephraim.
J. P. Jensen, „
Lars Peter Oveson, „
Jens Olsen, „
Thomas S. Lund „
James P. Olson, (Heggs) „
Christian Larsen, Logan.
Carl A. Ek, „
Andrew Pederson, „
Bengt Ravsten, „
John Olsen, Moroni.
Gustave H. Anderson, Grantsville.
C. H. Steffensen, South Cottonwood.
Olavs Johnsen, „
Neils Peter Peterson, Richfield.
Andrew Anderson, Huntsville.
Andrew Anderson, Union.
Andrew Amundson, South Jordan.
Andrew J. Hansen, Big Cottonwood.
Ferdinand F. Hintze, „

UNITED STATES.

Enos L. Stookey, Clover.
Joseph S. Bitts, Payson.
F. C. Christeasen, Kanosh.

SOUTHERN STATES.

Emory W. Soule, Hooper.
Cyrus Rawson, Ogden.
Henry B. Beckstead, South Jordan.
Alexander Bills, „
Hyrum Dewsnup, Deseret.
John Styler, „
George A. Black, „
Willis E. Robinson, Scipio.
Orville Thompson, „
Henry Thompson, „
James A. Taylor, Big Cottonwood.
Charles D. Haun, West Jordan.
John P. Woolley, Centerville.
S. Parriah, „
Levi J. Taylor, Harrisville.

SWISS AND GERMAN MISSION.

John Hoffman, 21st Ward, S. L. City.

SANDWICH ISLANDS.

Van Ransellar Miller, Coalville.
George Cluff, „

FRANCE.

Philip Lubs, Beaver.
Andrew Villet, Logan.

PRESIDENT GEO. Q. CANNON

Addressed the Conference. Said that

nothing short of the all-teaching Spirit of the Almighty can possibly point out the kind of teaching that is needed to suit the condition of those present, whether of warning or encouragement. Referring to the circumstances that are now pressing upon us, he said they were the very things predicted by the Prophets of God and announced in the rise of this Church. Senator Edmunds, President Arthur, also the Commissioners and others, were each acting a part that confirms the truth and divinity of the work that we are engaged in. These events had all been predicted by the Prophet Joseph Smith, President Brigham Young and others, and those who are taking an active part against us as a people, with a view of destroying our liberties and breaking up our institutions, are carrying out and forwarding the purposes of God. There is one remarkable feature connected with this persecution, and that is, that so many of the leading actors in these attacks are from the State of Vermont. The man who introduced and labored for the Anti-Polygamy Act of 1862, the Senator who introduced the Act of 1882, and the President who signed it; the framer and chief champion of the Poland law, and who did more to push it through than any one else; the member from Kansas, who was so prominent in the legislation against us during the last session of Congress, were all from Vermont, the Green Mountain State in which Joseph Smith the Prophet, and Hyrum Smith, the martyred Patriarch, were born. Heber C. Kimball, Erastus Snow and the Snow family, Albert Carrington, the Calls, the Farrs, the Hatches, and many other "Mormon" families, also hailed from Vermont. It was, to say the least, remarkable that the bitterest prominent enemies of this work came from the very State whence God selected many of our leading Apostles and families. He referred to the ordeals through which the Saints are destined to pass, which will be of such a gloomy and forbidding character as to test the sincerity of our faith, to see if we will shrink or be overcome. But God had made some previous promises concerning Zion, for in the midst of all the trials and troubles through which we may be called upon to pass, we shall have, according to the word of the Lord, a spirit of unfailing peace, awaiting patiently the good providences of our heavenly Father concerning us. In the past experiences of the Saints, when surrounded by the most trying circumstances, God had kindly and generously given us the spirit of peace, and thrown around us so many things to cheer and comfort us in every trying time, that we could not fail to see that those trials were for our benefit and progress. Let us then enjoy this day in peace, and never borrow trouble from to-morrow, but so live as to daily appreciate the many blessings which strew our pathway. He predicted, in the name of Jesus Christ, that no power on earth or in hell can check or overthrow, or prevent the onward march of the kingdom of God upon the earth. He had made it a point in every dark and cloudy day, to observe the spirit and demeanor of the leading men in Israel. And when in the midst of violent storms upon the boisterous ocean, when all on board expected to be wrecked—except the Elders—he always watched the countenance and action of the Captain. In the same way he had watched the Prophet Joseph, and President Young and President Taylor—he noted the operations of the Spirit upon them, and while he could see in them a serenity and peace, an unshaken confidence in God, it always greatly encouraged him. He then adverted to the operations of the Edmunds Bill, and the calmness and spirit of patience among the Saints who put their trust in God, and offered an example of unshaken confidence in the Lord and His work that he considered unexampled, and notwithstanding all the efforts of the wicked, we could well afford to bear it without fear or excitement, and to lift up our hearts and rejoice, for we are laying the foundation of a great and mighty work, which, if we faithfully perform, we will be crowned with victory and success. He spoke of many of both sexes who as yet have never obeyed the fulness of the law of God concerning marriage. He

hoped there would never be a spirit grow up in their midst, of gratulation, by any, that it was fortunate for them that they had not done so. God would sustain those who had embraced that principle, and they would be the saviors of the people. He then gave a recital of his own experience in that direction, testifying to the workings of the Holy Spirit upon his mind so that plural marriage became a commandment of God to him, whatever other people might consider it in their case. He did not feel defiant, but his position was that he must obey the Lord and be faithful to his covenants without flinching, whatever penalties or afflictions man may be permitted to inflict. To be true to our covenants with God, we must not shrink from the consequences, but stand ready to meet the penalties and the wrath of man in consequence of our loyalty to God. Let us go from this Conference to our various avocations of life, and put in practice those precious principles that have been taught us. There is more to be feared and dreaded in our midst by the growth of wealth, which produces diverse interests and class distinctions, than all the enactments and legislation that can be devised against us. The interests of this people must never be sacrificed at the shrine of mammon. Those who are gifted with business capacities must devote their talents to the general good the same as the Presidency, Apostles and leading Elders have done for the elevation and benefit of the masses. And if the tendency to class distinctions is not checked, God will pull us up by the roots and bring us to union and brotherhood by affliction. He had no personal references in these remarks, but selfishness is a principle that exists in human nature, and he had to fight it in himself. We must not be influenced by selfish motives, but the talents and wealth and business ability must be utilized for the benefit of the whole community. He closed with a powerful appeal to the Saints to righteousness and the observance of every duty, promising in the name of Jesus Christ that on these conditions God would bring us peace and victory.

PRESIDENT WILFORD WOODRUFF

Said, before the meeting was brought to a close, he desired to make a few remarks. He said that for some time there had been a matter resting upon his mind which he was desirous of bringing before the people, and that was in reference to the subject of prayer. The Lord had promised certain things to ancient Israel, but had declared that in all these things he would be inquired of. He supposed that most of the Latter-day Saints had learned how to pray. He considered that it was the duty of every Elder in Israel, whether in prayer circles, around the family altar or in sacred devotion, to call upon the Lord for that help and deliverance which was desired for this people. He knew that if the Latter-day Saints would do this, the Lord would hear and answer their prayers. The speaker then referred to the saying of the Savior, that his Apostles should sit upon twelve thrones to judge the twelve tribes of Israel; and he (the speaker) would say that the Apostles of this generation would also sit upon thrones to judge the people of this generation. In connection with this subject he referred to the vision of John the Revelator concerning the seven angels, each angel representing a distinct dispensation, and would reveal the acts of men performed therein. Who, he asked, would be the sixth angel, who would blow the trumpet, revealing the acts, thoughts and intent of the hearts of the children of men of this dispensation? It would be somebody who had lived in this dispensation; the Lord would not call angels from other worlds to do that work or to act in that capacity. But all these things would come to pass just as surely as God had revealed them through the Prophets.

APOSTLE ERASTUS SNOW

Said, when he was in his 18th year, in the Temple at Kirtland, after the ordinance of washing and anointing had been attended to, and the Priesthood were assembled, the spirit of prophecy rested down upon them, making known many great and marvelous things. Among other things that were predicted on that occasion was, that the

Prophet Joseph Smith, who was then and there presiding over the Elders of Israel in that house, should be the angel of the Lord spoken of by John the Revelator, the sixth angel that should blow the sixth trumpet, fulfilling that which had been predicted in the Apocalypse. This prophecy was uttered by a young man filled with the Holy Ghost, who himself was greatly surprised, and marveled and wondered at it, as did many others. For then in our child-like simplicity and faith and hope we, like the ancient Apostles concerning Jesus, supposed that our Prophet was going to continue with us, to lead us on until the coming of the Savior. But God had ordered otherwise. He (the Prophet Joseph) had a work to perform behind the vail, to prepare for the resurrection of the Saints and the redemption of the dead, and for the glorious coming of the Lord. And we will yet see and comprehend in the future of eternity that he is the one that holds the keys of the dispensation of the fulness of times, and of all things pertaining to the redemption of man in this the sixth thousandth year. And I testify that this prophecy was given of the Holy Ghost on that occasion.

The choir sang the anthem—

O Father Almighty.

Conference adjourned till 2 p.m.

Benediction by President Jos. F. Smith.

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Sunday, 2 p.m.

Elder Charles C. Rich, of the Council of the Twelve Apostles, was present on the stand for the first time for many months, and the Saints were much pleased to see him sufficiently recovered to attend the Conference.

The Choir sang—

Great God attend will Zion sings
The joy which from thy presence springs.

Prayer by Elder Erastus Snow.

The Choir sang—

'Twas on that dark and solemn night,
When powers of earth and hell arose.

The sacrament of the Lord's Supper was then administered, the Bishopric of the 2nd Ward officiating.

President George Q. Cannon read the following additional names of missionaries, who were unanimously sustained by vote of the Conference.

HOLLAND.

Peter Jacob Lammers, Ogden.
John Fulker, "

NORTH WESTERN STATES.

Charles Squires, Brigham City.
Ephraim Jensen, "
Waldemar Petersen, 15th Ward, Salt City.
Peter L. Sherner, Lynne, Weber Co.
Soren Jacobsen, Mount Pleasant, Sanpete Co.
Heber Bennion, North Jordan.

FRANCE OR CHANNEL ISLANDS.

Joseph A. A. Bunot, Henefer.

He said they were building some houses on the Indian farm in the north, and the following brethren as mechanics were presented to the Conference as missionaries to work on those houses; these were also sustained by unanimous vote:

Joseph Hogan, South Bountiful, Davis County.
Thomas H. Robins, Kaysville.
Michael Garnes, Centreville.

PRESIDENT GEO. Q. CANNON

Then expressed a few words of sincere gratitude and thanksgiving to God in behalf of Elder C. C. Rich, who, through the kind providence of God, had been preserved through many months of sickness, and permitted to be present at the Conference this afternoon. He then presented the authorities of the Church, who were all sustained by unanimous vote of the Conference, as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First, and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President of the Twelve Apostles.

Members of the Council of the Apostles: Wilford Woodruff, Chas. C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, John Henry Smith.

Counselors to the Twelve Apostles,

John W. Young and Daniel H. Wells.

The Counselors to President John Taylor: the Twelve Apostles and their Counselors, as Prophets Seers and Revelators.

Patriarch of the Church: John Smith.

The First Seven Presidents of Seventies: Levi W. Hancock, Henry Herriman, Horace S. Eldredge, Jacob Gates, John Van Cott, William W. Taylor.

The Presiding Bishop of the Church: Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

The Counselors to the President: The Twelve Apostles, their Counselors and Bishop Edward Hunter, as Counselors to the Trustee-in-Trust.

Albert Carrington as President of the Perpetual Emigration Fund Co. for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, Angus M. Cannon, Moses Thatcher, William Jennings, John R. Winder, Henry Dinwoody, Robert T. Burton, A. O. Smoot and H. B. Clawson, as his assistants.

Truman O. Angell as General Architect of the Church, and T. O. Angell, jun. and W. H. Folsom, as his assistants.

As Auditing Committee: Wilford Woodruff, E. Snow, F. D. Richards, J. F. Smith, W. Jennings and W. H. Hooper.

George Goddard as Clerk of the General Conference.

George F. Gibbs as Church Reporter.

President Woodruff, in behalf of the Twelve and First Seven Presidents to whom the matter had been referred, presented the names of Elders Abram H. Cannon and Theodore B. Lewis to fill the vacancies in the Quorum of the First Seven Presidents of Seventies. These brethren were unanimously sustained by the vote of the Conference, and being called upon, expressed their acceptance of the office.

PRESIDENT JOHN TAYLOR

Addressed the Conference. Said a great many valuable principles had been enunciated during the Conference, although it was not easy to retain them all in our memories. We had a great and important mission entrusted to us to fulfill. The Lord has given to us a form of government and Priesthood, to guide and regulate us as His people called to establish His Church. The time in which we live is denominated in Scripture "the dispensation of the fulness of times." Neither this nor any previous dispensation was originated by man. He referred to Adam and other Patriarchs, and the various dispensations, and showed that they were not in any sense the work of man, but that God alone could point out a plan of salvation and of deliverance for His people. It was so in our day; there was any amount of educated religious teachers in the world, but none of them were capable of establishing such a work as this, and no man had anything to do in the organization of this work, but God saw fit to choose a young, uneducated youth through whom to communicate His mind and will to the human family. We had all been baptized into one baptism and received the Spirit of God, who distributed His gifts according to His will. "Intelligence cleaveth to intelligence, and light unto light." We occupied a very peculiar position towards God, the world and each other, and it is important that we should understand those positions and their obligations. As the mind and will of God is developed, we find many things in the world out of joint, such as priestcraft, tyranny and oppression. There are many wicked people who uphold these things, but all that we have to do with them is to preach the Gospel to them, and it is for them either to receive or reject our testimony. And here comes in the agency of man. No Elder has ever attempted to force any one to receive this Gospel, nor to interfere with any of the laws or governments of other nations, their business being strictly confined to the preaching of the Gos-

pel. And when anybody received the Gospel at their hands, the spirit rested upon those converts to gather to Zion, and thousands of Elders now before him had been engaged in this work and had gathered people from various nations of the earth. This gathering of the people is called Zion. We understand Zion to mean the pure in heart. The speaker said he wished we were more so than we are, and he among the rest, also the Twelve and the Seventies, and other organizations of the Priesthood. He then spoke of the political status we have entered upon here. We were an integral part of these United States, and there was no nation, that he was aware of, where we could have enjoyed so much liberty as we had under this government, and that was none too much. He then spoke of the inalienable rights guaranteed to citizens of this great republic by the Constitution, such as the right to live, to pursue happiness, to enjoy freedom, civil and religious, and any man or set of men who would curtail or deprive us of those rights, were tyrants and oppressors. We claimed all the rights that any others were entitled to, and when any one attempted to take those rights from us, it became our duty to stand up and contend for our liberties. He spoke of the grand jury recently empanelled, only two of whom were "Mormons." He also spoke of the various offices in this Territory, wherein the officials of the government had placed men who had no affinity with the interests of the people of this Territory. As American citizens we intended to lawfully contend for our rights, inch by inch. He said he felt interested in watching the movements of Congress and the Administration, not so much on our own account as on theirs, and of this great nation of which we form a part. He often felt pained in knowing that the altar of liberty was stained by the blood of a liberty-loving people, and its elements now being used to forge iron bands wherewith to fetter the human mind. He spoke of the religious sects which are established here, and who had never been interfered with by our people, but they themselves had combined together to slander and lie about us, and circulate those lies throughout the nation. Thousands of honorable men had been deceived by reading the false and malicious statements made by our pious and religious neighbors. Under these circumstances he asked, what shall we do? Let us humble ourselves before God, and keep his commandments. This he wished to be strictly carried out by the leaders of Israel as well as the Saints, the servants and handmaidens of God, and he would risk the balance. He concluded his discourse by asking God to bless all the Latter-day Saints, and all men in authority who seek justice and maintain the rights of man.

The choir, assisted by the whole congregation, sang

The Spirit of God like a fire is burning,
The latter-day glory be-ina to come forth,

Conference was adjourned to April 6, 1883, at 10 o'clock a.m.

Benediction by Elder Franklin D. Richards.

GEORGE GODDARD,
Clerk of General Conference.

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The limitations of human knowledge are such that even the utmost care cannot always keep our words on the side of truth. When a man begins therefore to give a loose rein to his conversation, and to indulge in a careless or inconsiderate habit of speech, he finds himself drifting farther and farther away from exact verity. It is not enough simply to avoid what is flagrantly untrue; that which is true must be diligently sought for and sedulously watched.

Each of us ought to strive for excellence in one thing; but we also need "a little knowledge" in many others. We cannot all be lawyers; but we all need some acquaintance with the laws of the land we live in. We cannot all understand medical science; but we all need some general insight into the laws of health. We cannot all be politicians; but we all want some cognizance of our own public affairs. We cannot all be mechanics; yet we shall all at times want to know how to use tools.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 20, 1882.

## IS TALMAGE ALSO AMONG THE PROPHETS?

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[CONCLUDED FROM PAGE 732.]

BEHOLD them Dr. Talmage! Behold the present and future fulfillers of your prophecy! Behold the beginning of that mighty movement of political and religious reform, that will yet descend as a torrent of truth and a river of righteousness, to overwhelm and regenerate the world. Like the tiny snow-ball from the summit of the mountain, started as if by merest accident and despised at first for its apparent insignificance, but steadily increasing in size and swiftness, gathering its congenial element as it goes, till in the all-powerful avalanche—invincible, irresistible in its massive purity and compactness—it thunders down the mountain-side, sweeping away all opposition to its onward course and spreading far and wide its radiant waves, overwhelms and fills with dazzling whiteness all the plains and valleys below.

Behold the camp of Israel in the wilderness! Behold the tents and tabernacles of Jacob!—the vanguard of the Egyptian captivity, "fair as the moon, clear as the sun, and terrible as an army with banners," emerging from the shadows and shackles of sin and slavery, and advancing in the name of the Lord of hosts to take possession of their promised land. "Where is the Moses? Where is the Joshua?" Coming—coming in good time, and with more power than ever cleft the waters of the Red Sea, or caused the sun and moon to stand still in mid-heaven, to witness the triumph—the "over-mastering triumph" of the mighty purposes of Jehovah. For "it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hands, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God."

You "wait for the foundation of a party influenced by Christian principles?" The formation of that party has begun. On the rocky back-bone of the American continent, on the brine-crusted shores of the dead sea of the West, in the heart of a once barren and untrodden wilderness, amid teeming farms, orchards and vineyards, wrested by the hard hand of honest industry from the God-loosened grasp of the relentless desert, surrounded by lofty mountains whose snowy whiteness and stupendous grandeur breathe only of God, religion and liberty, now dwells the only people within the confines of the Republic who "recognize openly and above-board" the possibility or even the

necessity of a God in American politics, and to a greater extent than any other people under heaven—deny it who can!—are influenced by pure, primitive Christian principles, in religion, in politics, and in the everyday dealings of men with mankind. A people who, for over half a century, have striven against the weakness of the flesh, against the prejudice of the world, and the opposition of all the hosts of hell, to purify and prepare themselves, by the consistent blending of righteous precept and practice, for the great and mighty work that lies before them; who for five and thirty years—since that never-to-be forgotten period, when as a little band of ragged, half-starved refugees, the victims of rapine, fraud and red-handed persecution, they gladly forsook the sheltering(?) confines of "Christian civilization," and shivering with cold and faint from hunger, fled for protection to the wild beasts and savage sons of the forest—have struggled with all sincerity and faithfulness to forget the cruel past, to forgive the unredressed wrongs of other days, to return good for evil, to feed those who starved them, to clothe and comfort those who stripped them naked and drove them forth into the wilderness to die, to preach the principles of life and salvation to those who are even now plotting their destruction, and whose highest and holiest ambition is and has ever been, to raise and redeem the human family from their lost and fallen condition in this life, and exalt them eternally in the heavens at the right hand of their Father and their God.

And these are the people, Dr. Talmage—these are the innocent, persecuted people whom you have hitherto cruelly slandered and reviled. This is the religious community for whose utter extermination, you, a professed minister of the meek and merciful Christ, a pretended advocate for the prevalence of "Christian principles" and political reform, have unblushingly invoked the murderous agency of the sword, the bayonet and the cannon. And this—Hear it ye listening heavens!—in a land of religious liberty! Beneath the broad folds of that flag which waves its proud welcome to the oppressed of all nations! In the very teeth of a Constitution, framed and penned by inspired patriots, every word of which was written with the swords they wielded and the blood they willingly shed upon the battle-field for its establishment and perpetuation—a Constitution which couches like a lion at the portals, and hovers like an eagle over the threshold of Liberty's temple, guarding the sacred shrine from the desecrating hand of "the demagogue and the despoiler," guaranteeing to mankind of every color, race and creed the right to worship God according to the dictates of their own consciences, and sternly prohibiting all interference therewith upon any pretext or pretense whatsoever. And yet—shades of Washington and Jefferson, attend! Departed heroes and heroines of 1776 and 1812! Look down from heaven upon your unhappy country, and if your tear-blinded eyes can survey the sorrowful picture, and your bursting bosoms can restrain their rising indignation, tell us what you now behold! The Constitution of the United States, the grandest political instrument that was ever inspired of God or penned by mortal man, the ægis of universal freedom, the palladium of equal rights, trampled upon and torn to tatters to subserve the selfish ends and sinister designs of sectarian priests and political demagogues. The Stars and Stripes, that beautiful and fitting emblem of the success and sufferings of the sires and

matrons of the American Revolution, besmirched and draggled in the dust of corruption, disunion and dishonor, by the ungrateful and degenerate majority of their offspring, to whom that glorious banner was bequeathed as a blood bought, God-given and immortal legacy. Political tricksters, time-serving partizans and unprincipled place-hunters, sitting in the seats, and holding the reins of legislative and magisterial power, and deliberately planning and passing, over the solemn protest and emphatic prohibition of the patriotic founders of the government, infamous *ex post facto* laws, acts of attainder, bills of pains and penalties, framed and administered for the especial purpose of crushing out religious liberty, punishing, disfranchising and depriving of their dearest rights the most peaceful, industrious and law-abiding portion of their lineal descendants. The press of a free land prostituted to the support of tyranny and oppression, aiding in the promotion of strife, disunion, fraud, diabolism and anarchy, and echoing the wild and wrathful clamor of the priests of Baal, howling like hungry wolves from all the pulpits and high places of the land, for the wholesale murder of American citizens and the overthrow and subversion of human rights.

Well might it be said of old, and well may it here be repeated, that "out of the abundance of the heart the mouth speaketh." Have you never read or heard that "a murderer hath not eternal life abiding within him?" And can you not see, Dr. Talmage, that the sentiments you have uttered, the feelings you have expressed, proclaim you in the startled hearing of two hemispheres as a would-be murderer? Are these the "Christian principles" you would like to see prevail in American politics? Did Jesus Christ ever preach such doctrines? Did the Apostles and Saints of old ever practice them? Do you anywhere read that they were sent forth like wolves in the midst of sheep; that they were instructed to plunder and persecute "all nations" in the name of the Father, Son and Holy Ghost, or that they took it upon themselves to teach all men to believe and obey whatsoever they commanded them, on penalty of being fined, imprisoned, disfranchised, hung, shot, or beheaded? Have you been living backward so rapidly, and has your mind become so darkened and depraved, that like the institutors and promoters of the Spanish Inquisition, your ideas of the salvation of the soul are best exemplified in the destruction of the body? Has the "wresting of the Scriptures" become such a matter of second nature that, in the light of Talmagian interpretation, the divine commission: "Go ye into all the world and preach the Gospel to every creature," can by any possibility of twist or turn be construed into a commandment to "bombard the Mormon tabernacle," to inculcate the doctrines of "Christian morality" among the "Mormons" with shot and shell and "cannon of the biggest bore?" Does the baptism of repentance mean the shedding of innocent blood? Does the Christ-like injunction: "Love your enemies," sound very much like an order to massacre men, women and little children? Is the ghastly gleam of the soldier's bayonet, and the lurid glare of the midnight torch, in any sense suggestive of the laying on of hands for the gift of the Holy Ghost, or is the still small voice of the Spirit of the Lord to be heard only in the rattle and roar of musketry and the loud bellowing of hell's artillery?

Miserable man that you are and must be hereafter! Do you realize what you have done? In your insane rage of desire to vent your jealous spleen

upon the Latter-day Saints, and your wild and extravagant efforts to exhibit to an admiring(?) world the bitter, burning, but altogether unprovoked hostility you entertain towards what the world terms "Mormonism," do you sense the burden of the sin you have assumed? You have broken a solemn commandment of the Almighty. You have "borne false witness against your neighbor." You have set the black seal of perjury upon your soul, and for the sake of pride, purse, position and worldly popularity, have lifted up your voice to blaspheme and revile against the people and the Priesthood of the living God. You have allowed yourself to be hired, like Balaam of old, to curse the tents and tabernacles of Israel, and like the hireling that you are, but all unlike your prophetic predecessor, you have spared neither pains nor curses to faithfully perform the bidding of your employer. All the bitterness that your heart could distil, all the venom that your tongue could inflict, you have poured out and wasted upon the nauseated air—befouling with falsehood and vituperation an already corrupt "national atmosphere"—in the vain hope that the Lord God of Israel would ratify your senseless ravings and sweep his covenant people from the face of this, His earth—their promised land and eternal inheritance! You have actually had the audacity to curse a people whom the Lord God of heaven has blessed, and of whom it was anciently written—tremble while you read it!—"*Blessed is he that blesseth thee, and* CURSED IS HE THAT CURSETH THEE!" But God has at last seized hold upon your tongue, for once in your life you have been inspired from on High, for once you have told the truth concerning "Mormonism and the Mormons," and declared by a power and a spirit not your own, the things of God that will shortly come to pass. Like Saul the oppressor, the persecutor of Israel's future king, you have been made to predict the triumph of the Lord's anointed, and like David the adulterer, before Nathan his accuser, have passed sentence upon your own soul and on the souls of all who follow in your footsteps and foolishly attempt to measure arms with the Lord of hosts.

You have set your face against the mountains of Israel, against the "land of unwalled villages," and anathematized the Priesthood and people of the Most High—cursing the very source, the very fountain of those beneficent blessings that will yet descend as a healing shower upon the wounds of your stricken and bleeding country; hurling your hell-hot maledictions at the unoffending heads of a humble, God-fearing community whose prayers and supplications for the redemption of their priest-ridden politician-scourged country, are daily and nightly ascending like flocking doves to the open windows of heaven; and opposing to the utmost of your influence and ability the setting up and establishment of those identical institutions which you so piously and patriotically pretend to desire. Besides all this, you are sinning against God daily. You are using his holy name in vain, without authority. You are "preaching another Gospel" than the one preached by Paul and his fellow Apostles, and with murder in your heart and lies upon your lips, you falsely assume to represent the Master whose purposes you are seeking to subvert. Beware! lest your unauthorized, misdirected curses, like ill thrown boomerangs, redound upon your own head, to seal your utter condemnation. You have already incurred the displeasure of the Deity, inso-

much that the weapon of his wrath, like another sword of Damocles, is even now swinging by a single hair above your devoted head. Repent, and that right speedily; retrace the evil way in which you are treading, make restitution to the innocent people you have wronged and implore the pardon of that God whom you have offended, or, as surely as He lives and reigns, and you have predicted your own shame and downfall, He will smite you according to your own words: "I tell you the oppressors of the common people had better look out. I say the oppressors had better look out. God will mash some of them yet. He says in his word 'He will wound the hairy scalp of him who goeth on still in his trespasses.'" Remember! your own mouth has spoken it. Dare not to disobey your own decree; for it is a servant of the God of Israel who repronounces it upon your head, and promises you, moreover, in the name of Jesus Christ, that whether your life is spared to see it or not, the whole of your prophecy shall yet be literally fulfilled.

DISTRICT MEETING.—A meeting of the Wigan and Runcorn District of the Liverpool Conference, will be held in the Co-operative Hall, Sankey Street, Warrington, on Sunday, November 26, 1882. Services to commence at 10.30 a.m., and 2 and 6 p.m. Apostle John Henry Smith is expected to be present.

ARRIVAL.—Apostle John Henry Smith, of Salt Lake City, a member of the Quorum of the Twelve, and the successor to Apostle Albert Carrington, in the Presidency of the European Mission, arrived at Liverpool on Sunday afternoon, November 19th., per S.S. *Abyssinia*. He was accompanied by Elder William Groesbeck and James Urie, also of Salt Lake City. The party took passage from New York on the 7th inst., and after a rather rough voyage over the Atlantic, reached their destination in excellent health and spirits. We bid them a hearty welcome.

## CORRESPONDENCE.

New York, Nov. 3rd, 1882.

Prest. Albert Carrington.

Dear Brother,—Soon after writing our letter dated off Queenstown, Oct. 22d, we steamed out of the harbor of Cork, and had not proceeded far before the sea, which up to that time had been beautiful, became very boisterous, increasing in violence until the following Saturday, bringing vividly to our minds as our vessel was tossed about almost as a thing of naught, the "littleness of man" and the power of Him whose words, "peace, be still," would quell the angry waves and cause the wind to stay itself.

Notwithstanding the exceedingly rough weather and its consequent inconveniences, the Saints as a rule were cheerful, uncomplaining and happy. Fear was a thing spoken of always in the third person, for His power in the preservation of the Saints has been so often manifest, that a doubt as to our safe arrival was not expressed. Meetings were held each evening, (excepting one on which a concert was given by us) the attendance being good, both of our people and those not of us, among the latter being a clergyman of the Church of England and a Roman Catholic Priest.

From Saturday the storm decreased until Monday, when, much to our joy, the sea became smooth and calm, and the deck of the vessel was again thronged with a happy and rejoicing people.

The general health of the company (excepting of course sea sick-

ness) has been good, though there have been four cases of measles among us, three of which are convalescent; but the fourth, a child of Sister Mary Ann Haddenham, has hardly recovered sufficiently to go on with us, but, with its parents, will remain here.

Elder McCune, on the 25th of Oct., suffered a violent fall, sustaining some severe bruises on the arm and side through which he was confined to his bed for several days, but is now among us again with a kind and encouraging word to give to all; he has not as yet regained the use of his arm, but it is progressing favorably.

Elders were appointed to attend to the purchasing of provisions, changing of money, transfer of baggage, etc. All have shown an interest in the welfare of the Saints, and have done all they could for their comfort.

The pilot came on board at 10 a.m., yesterday; we reached Sandy Hook at 7.15 p. m. same day, where we laid to until early this morning, when we moved on to quarantine, passing there at 7 a. m., and landing at about 10.30.

Brother Hart came on board, and has worked indefatigably in order that we may leave here to-night, successfully too, for our train will leave for the West at 7.35 p.m.

With kind regards to all at "42," and praying the Lord's blessing upon all the Elders under your charge in their labor of love, we are,

Your brethren in the Gospel,
GEO. STRINGFELLOW, Pres't.
CHAS. B. FELT, Clerk.

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Derby, October 19, 1882.

President Carrington.

Dear Brother,—I consider it a duty, and also a privilege, to write a brief sketch of my labors in the missionary field.

My time has now come to return home, after an absence of two years, during which period I have labored in two Conferences, viz., London and Nottingham.

While in London, my time was mostly spent in the Districts of Sussex and Essex, although I visited Kent and Arpington, and spent two or three weeks visiting the Saints and trying to comfort and encourage them on in the good work.

I enjoyed myself exceedingly, although preaching and teaching the Gospel was something I had never done before. But knowing in whom I trust, and if humble and willing, that He would make me perfectly capable of performing the work which He through His servants had called me to do, with a firm determination I plodded on and am pleased to say did accomplish some good, "to the honor and praise of God." After eleven months in the London Conference I was called to Nottingham, where I have traveled and labored until my release.

The District in which my brethren and I have labored touches three counties, viz., Leicester, Derby and Stafford. In my last field I have enjoyed myself beyond expression, as also my brethren, and we are happy to say God has crowned our feeble efforts with much success. The Saints in both conferences have been very kind, and never allowed us to lack when they could possibly help it. And for this I feel to thank them and also ask God to bless them, that they may not lack in any good thing.

I have traveled with quite a number of Elders; ten in all; and I can say without fear of contradiction, that they have proven themselves men of God, full of life and desirous of helping to build up the Zion of our Lord on earth.

My mission has been and will be the joy of my life. My testimony has been strengthened, my faith increased, and my love towards the human family and their future welfare, words cannot express.

I would say to all, love one another, be faithful, keep the commandments of God, be always ready to receive counsel of His servants and all will be well.

My testimony to all the world is, that the kingdom of God is set up, His decree has gone forth, and is going—"Repent all ye ends of the earth, for the kingdom of heaven is at hand." Remember the day is not far distant when puny man will have to bow the knee, and acknowledge Jesus as the Christ, and also accept of the humble testimony of the Prophet Joseph Smith.

I feel to thank you, Brother Carrington, for the kind and good counsel you have given me, and also all my brethren in the Priesthood.

I must now say farewell, and pray God to bless all Israel, I am

Your brother in the Gospel,

H. J. ROMNEY.

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Aberdeen, Scotland, Nov. 12, 1882.

President A. Carrington.

Dear Brother,—I herewith give an account of my labors since my arrival in my native country, where I am doing some good as I am led and assisted by the Spirit and blessing of God.

I left my home in Idaho on the 8th day of April, 1882, being called at the Conference to take a mission to Great Britain. Landing in Liverpool on the 29th of the same month, in company with twenty-three other Elders, I was assigned to labor in Scotland. On arriving here, I was sent to labor and visit my relations in and around Arbroath, and to travel and take in Montrose and all that country as far north as Aberdeen, and until lately I have been trying to introduce the Gospel in new fields, or where the Gospel has not been preached for thirty-one years, since I traveled there as a local missionary, then a boy seventeen years of age. The difference between then and now is very great to a traveling Elder. The people are not less intelligent, their worldly comfort has rather improved, but there is a hardness with them, a haughtiness, indifference, pride, love of the world, with a set form of worshipping error, and allowing themselves to be bound, and that strongly, by that power which has corrupted all nations. Because of this it is difficult for the Elders to get at the people. Still, I can convince many of the folly of their forms of worship, and of the truth of the work of God and the Gospel as restored through Joseph Smith, but very few have the courage to step out and obey, so strong are the bands that bind them. They are afraid of their "bread and butter," the feeling is so strong against the doctrines of the Latterday Saints.

I have used every effort in Montrose, Stonehaven and Aberdeen, to bring the Gospel before the people, by out-door preaching, and in halls, when I could get them, but as a general thing when it was found that the halls were to be used for "Mormon" lectures, the owners did not wish to let them. I have distributed about 800 tracts among the people, including ministers and prominent men, and have made it a point to mail our works to them with my name and address, so that they might call on me. I have also sent out about 1500 cards, announcing discourses by myself, on the restoration of the Everlasting Gospel, with place of meeting on one side and the articles of faith on the other, a very handsome advertising card,—but all to little purpose at present, except as a warning and the preaching of the Gospel as a witness. The Lord has blessed me in many ways, but this cold climate has impaired my health some, caused by much outdoor preaching, but I have improved much of late. I have sought by prayer and faithfulness to do my duty in warning the people, have planted in good faith, hoping someone will come after me and water and reap the harvest, as God gives the increase. Yet it is not very encouraging to break new ground. There are so few to appreciate the feelings of an Elder far from home and friends, trying to do the people good, if they would only let him. Aberdeen is a hard granite city, and the hearts of the people generally are also hard; yet there are and have been some very warm-hearted people here. Eleven of them have gone to Zion this last season, leaving but few; still the leaven is working, five new members having been added to the Church by baptism on the 10th inst., and the prospects are that more will be coming in soon, as a good feeling prevails. Yet I feel like saying, "O Scotland, my native country, how full of pride and stubbornness! A land famed for genius, love of liberty, and honest devotion; yet how dark to the light of heaven's ways! And now when God has spoken after a silence of so many years, how stubborn and how full of self-conceit! How humiliating will be thy fall, for God has decreed that his will is to be done on earth as it is done in heaven, that his

kingdom will fill the earth, and all other governments be broken to pieces. But they will not believe it is to be done through the weak and humble, to bring down the high and lifted up, or, that the house of God is established in the tops of the mountains, and all nations are flowing unto it; that their gold, their silver, and their idols, will be given to the moles and the bats. To admit that Joseph Smith was the humble person to bring forth such a work, is more than their pride and unbelief will allow. Yet as long as the Lord says, labor in my vineyard, and gather out the honest and the scattered seed of Israel, his servants will do so, and then will come the testimony of war, pestilences, distress of nations, etc., that may awaken the honest and down-trodden of the nations, for surely the fulness of the Gentiles is fast coming in, and the generation we live in will not pass away before the revelations of God in the Scriptures, and those revealed in the latter-days will all be brought to pass. I remain

Your brother in the Gospel,

DAVID BURNETT.

## UTAH NEWS.

A hard winter is expected in some of the western territories.

Counselor Daniel H. Wells attained his 68th year on the 27th ult.

President John Taylor completed his 74th year on the 1st of November.

The Deseret University closed its first term of the current school year, on the 27th ult.

Sister Melvina H. Snow, wife of the late Elder Willard Snow, died in Salt Lake City recently.

At Gilmore's ranche, on the west of the Jordan River, there is a genuine flowing well of soda water.

Deer-hunting is reported to be good in the vicinity of Evanston, Wyoming Considerable of the venison finds its way to the Salt Lake market.

The Silver Reef *Miner*, a non-"Mormon" paper, endorses the nomination of the People's Candidate, Hon. John T. Caine, for delegate to Congress.

At a "Liberal" (anti-"Mormon") mass meeting held in Logan a few weeks since, Governor Murray, who by the by is more noted for quotations than original sentiments, used the time-honored poetical adage: "Truth, crushed to earth will rise again." This utterance, from such a source—predicting as it did the triumph of the People's Party—was greeted by the "Mormons" present with a burst of applause, much to Mr. Murray's embarrassment.

General Terry, U.S.A., is convinced of the fact, long since advocated by the Mormon people, that the correct way of disposing of the Indian question, is to put them on farms, civilize them, feed them, and not fight them. The General, reporting his success in working the Northern Cheyenne Indian farms, says the men are manly, the women chaste, and all are anxious that their children should be educated like the whites. Cows will do more than soldiers in civilizing the red men.

Elder William Parkinson, of Franklin, recently on a mission to Europe, writes to his brother George C. Parkinson, President of the Liverpool Conference, on October 18th, as follows: "Lately I had the pleasure of baptizing a young man from the east, who has been lecturing on infidelity for the last three years, but when he came to Utah began to investigate "Mormonism." He came to Franklin, found the Bishop and applied for baptism. The Bishop brought him down to my house for me to talk to him, and I did so for about an hour, then went to the river and baptized him. Robert Ingersoll, the great American infidel, is his uncle."